

Nehan Festival – Zoom 2020

Note to participants: *If you have a chant book, you don't have to follow this whole document; the page numbers for the chants will be announced.*

Also, if you have your own altar and a candle, you may wish to go up and blow out the candle during the Adoration of the Buddha's Relics, and turn out the lights in your room. Then, at some point during the Heart Sutra Chanting, relight your altar and turn the lights back on, perhaps also making some kind of offering (e.g. incense) after doing so.

Explanation: *Teacher will explain symbolism (transmission of the Dharma does not depend on the Buddha being physically present).*

Reading: *A Sangha member will read the story of the Buddha's passing from the Pali Canon:*

The Story of Shakyamuni Buddha's Death from the Pali Canon

[Read]: In this sutra, the Buddha is sometimes referred to as "the Blessed One."

In his old age, the Buddha had... recovered from [a serious] illness. He came out from his dwelling place and sat down in the shade. Ananda approached, saying: "Fortunate it is for me, O Lord, to see the Blessed One recovered! When I saw the Blessed One's sickness it was as though my own body became weak as a creeper, everything around became dim to me, and my senses failed me. Yet, I still had some little comfort in the thought that the Blessed One would not come to his final passing away until he had given some last instructions respecting the community."

The Buddha answered him, saying: "What more does the community expect from me, Ananda? I have already set forth the complete Dhamma – the teaching – without making any of it hidden. I have no such idea that it is "**I**" who should lead the community, or that the community depends upon "**me**." What final instructions would I have to give?"

"Now I am frail, Ananda, old, aged, far gone in years. This is my eightieth year, and my life is spent. Even as an old cart, Ananda, is held together with much difficulty, so the body of the Buddha is kept going only with supports."

“Therefore, Ananda, be islands unto yourselves, refuges unto yourselves, seeking no external refuge; with the Dhamma as your island, the Dhamma as your refuge, seeking no other refuge.”

Then, knowing his time of death was approaching, the Buddha went to the sal-grove near Kushinara with a large community of monks. He said to Ananda, “Please prepare a bed for me between the twin sal-trees, with its head to the north. I am tired, and will lie down.” Ananda did so. Then the Buddha lay down on his right side in the lion's sleeping posture, with one foot on top of the other, mindful & alert.

At that time the twin sal-trees were in full bloom, even though it was not the time for flowering. They showered, strewed, & sprinkled petals on the Buddha's body in homage to him. Heavenly coral-tree blossoms fell from the sky, showering, strewing, & sprinkling the Buddha's body in homage to him... Heavenly songs were sung in the sky, in homage to the Buddha.

The Buddha [observed all of this and] said to Ananda, “...it is not in this way that a Buddha is truly worshipped, honored, respected, venerated, or paid homage to. Rather, the monk, nun, or lay follower who keeps practicing the Dhamma, who lives in accordance with the Dhamma: *that* is the person who worships, honors, respects, venerates, & pays homage to the Buddha with the highest homage...”

Then Ananda, going into a nearby building, stood leaning against the door jamb, weeping: “Here I am, still in training, with work left to do, and the death of my teacher is about to occur — the teacher who has had such sympathy for me!”

The Buddha became aware of Ananda's grieving, and asked him to come to his side. [He] said, “Enough, Ananda. Don't grieve. Don't lament. Haven't I already taught you the state of growing free from attachment to all things dear & appealing? What else is there to expect? It's impossible that one could forbid anything born, existent, fabricated, & subject to disintegration from disintegrating.”

Then the Buddha said to the community, “Now, if it occurs to any of you — ‘The teaching has lost its authority; we are without a Teacher’ — do not view it in that

way. Whatever teaching and guidelines for conduct I have pointed out & formulated for you, that will be your Teacher when I am gone...”

“Now, then, community of practitioners, I exhort you: All fabrications are subject to decay. Bring about completion by being heedful.” Those were the Buddha's last words. The Buddha entered [a series of meditative states, and upon emerging from them] he immediately was totally Unbound from this earthly existence and passed away. At the moment when the Buddha was totally Unbound, there was a great earthquake, awesome & hair-raising, and the drums of the [heavenly beings] sounded...

[Doan immediately announces] “**Three Full Bows**”: ◆^R

[Doan announces] “**Adoration of the Buddha’s Relics can be found on page 76 in the chant book.**” Chant leader intones, then all join in. Partway through, Doshi goes to the altar and solemnly blows out all the candles except the one votive hidden behind the Nehan Buddha and screen. After all candles are out, people turn off the zendo lights.

Chant leader alone –

Adoration of the Buddha’s Relics ●

[see next page]

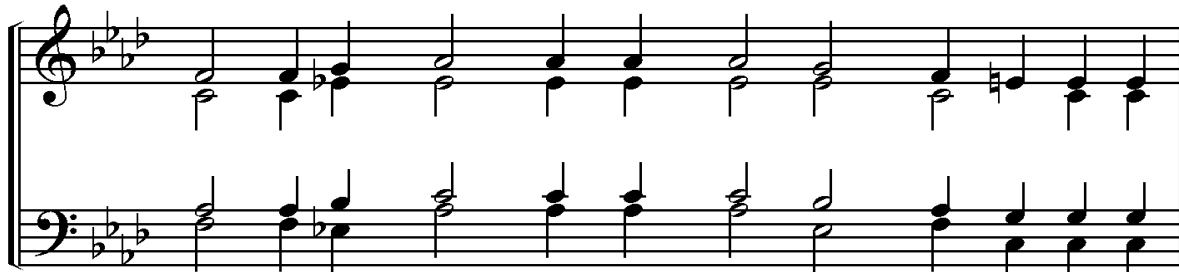
All together –



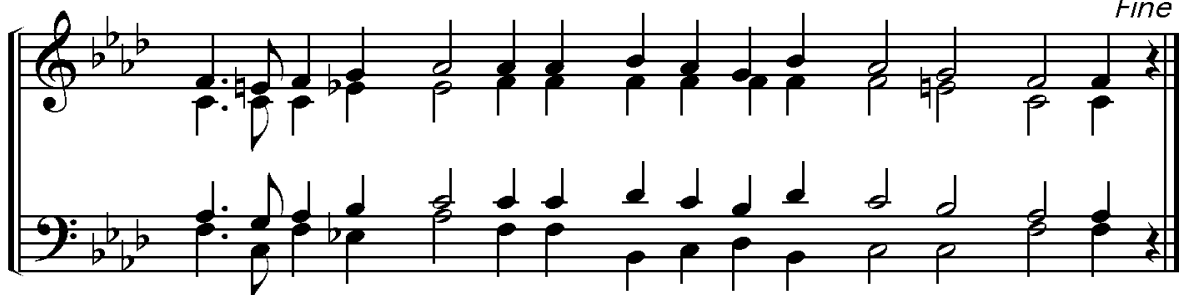
Hom - age to ___ the ___ rel - ics of the



bud - dha of mer - it ___ all: hom - age to the



bod - y of truth which is truth it - self ___ and a



stup - a for the world of the dhar - ma for our pres - ent bod - y.

Through the mer-its of the bud - dha, the tru - th ent-ers

in - to us and we en - ter the truth; through the ex-cel-

-ent pow-er of bud - dha we real - ize truth. Let us do on-

-ly good for all liv - ing things that we may pos - sess

the true ___ mind; let us do on - ly pure dee ___ -[ds]

ds that we may en - ter the pea ___ ce - ful mind

which is un - chan ___ ging ___ great ___ wis - dom.

Let us pay hom ___ - age e - ter - nal - ly *D.C. al Fine*

to the Bud - dha, to the Bud - dha, to the Bud - dha.

Bringing back the light: When the “Adoration” is over, silence until teacher relights the altar.

[Doan announces] **“The Heart Sutra can be found on page 22 in the chant book”**:

Chant leader alone –

Heart Of Great Perfect Wisdom Sutra ●

All together –

A·va·lo·ki·tesh·var·a Bod·hi·sat·tva, when deep·ly prac·tic·ing praj·na par·a·mi·ta, clearly saw that all five ag·gre·gates are emp·ty and thus re·lieved all suf·fer·ing. ●^D

Sha·ri·pu·tra, form does not dif·fer from emp·ti·ness, emp·ti·ness does not dif·fer from form. Form it·self is emp·ti·ness, emp·ti·ness it·self form. Sen·sa·tions, per·cep·tions, for·ma·tions, and con·scious·ness are al·so like this.

Sha·ri·pu·tra, all dhar·mas are marked by emp·ti·ness; they nei·ther a·rise nor cease, are nei·ther de·filed nor pure, nei·ther in·crease nor de·crease.

There·fore, giv·en emp·ti·ness, there is no form, no sen·sa·tion, no per·cep·tion, no for·ma·tion, no con·scious·ness; no eye, no ear, no nose, no tongue, no bo·dy, no mind; no sight, no sound, no smell, no taste, no touch, no ob·ject of mind; no realm of sight, ...down to no realm of mind con·scious·ness.

There is nei·ther ig·nor·ance nor ex·tinc·tion of ig·nor·ance, ...down to nei·ther old age and death, nor ex·tinc·tion of old age and death; no suf·fer·ing, no cause, no ces·sa·tion, no path; no know·ledge and no at·tain·ment.

With no·thing to at·tain, a bod·hi·sat·tva re·lies on praj·na par·a·mi·ta, ● and thus the mind is with·out hind·rance. With·out hind·rance, there is no fear. Far be·yond all in·ver·ted views, one real·i·zes nir·va·na.

All bud·dhas of past, pres·ent, and fu·ture re·ly on praj·na par·a·mi·ta ● and there·by at·tain un·sur·passed, com·plete, per·fect en·light·en·ment.

There·fore, know the praj·na par·a·mi·ta as the great mir·a·cu·lous man·tra, the great bright man·tra, the su·preme man·tra, the in·comp·’ra·ble man·tra, which

re·moves all suf·fer·ing and is true, not false.

There·fore we pro·claim the praj·na par·a·mi·ta man·tra, the man·tra that says:

“Ga·te Ga·te + Par·a·ga·te Par·a·sam·ga·te + Bod·hi Sva·ha.”

Nehan Offertory (Chant Leader Only):

The Dharma Body of the Buddha cannot be seen so long as one is within duality, for it is beyond birth and death, filling all things. Out of compassion for all living things the Buddha appeared in the form and figure of a human being. For this great act we bow in gratitude and pray that we may be able to illuminate our minds from delusion.

On this _____ day of February we have gathered to commemorate our Lord Shakyamuni's entry into Parinirvana, and we offer incense, flowers, candles, cakes, tea and fruit, and the merits of the recitation of “The Litany of the Great Compassionate One,” “The Adoration of the Buddha's Relics,” and “Heart of Great Perfect Wisdom Sutra” out of gratitude for his Great Compassion.

The moon over Mount Ryoju shines miraculously in all directions; the sala trees bloom and their petals convey the fragrance of the Dharma down to the present time. The Buddha transcended desire and used the blessing of his understanding to help all who are deluded. After all delusion is removed, that which remains is called the True Form, the Form of Buddha, all. The merit of this Form has been a light for all from the far past until the present time. All forms of existence join in the grief of this day, and wholeheartedly recite with us these scriptures. We are filled with awe at the countless voices and boundless light which proclaim the Dharma, and we vow to propagate it eternally.

All Together –

- All Buddhas throughout space and time,
- All Honored Ones, Bodhisattvas, Mahasattvas,
- Wisdom beyond wisdom, Maha Prajna Paramita.

[Doan immediately announces] “**Three Full Bows**”: ◆^R